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THE HISTORY

OF

65
ST. ANTHONY'S HOSPITAL,

NOW THE

BLUE COAT BOYS' CHARITY SCHOOL,

IN PEASEHOLME,

IN THE CITY OF YORK.

Howing
1812

THE HISTORY
OF
ST. ANTHONY'S HOSPITAL,
NOW THE
BLUE COAT BOYS' CHARITY SCHOOL,
IN PEASEHOLME,
IN THE CITY OF YORK.

BY
ROBERT DAVIES.



THE ENTIRE PROCEEDS OF THE SALE OF THIS TRACT WILL BE
APPROPRIATED TO THE FUNDS OF THE CHARITY.

YORK:
PRINTED BY MESSRS. HARGROVE, HERALD OFFICE.
1869.

*Gough Add: York
8 270.*

TO

WILLIAM RICHARDSON, Esq.,

THE CHAIRMAN; AND TO THE

HON. AND VERY REV, THE DEAN OF YORK

(AUGUSTUS DUNCOMBE, D.D.),

THE RIGHT HON. THE LORD MAYOR OF YORK

(ALFRED ELX HARGROVE, ESQ.),

AND THE OTHER MEMBERS OF THE

ANNUAL COMMITTEE OF DIRECTORS OF THE

BLUE COAT BOYS' CHARITY SCHOOL,

THE FOLLOWING PAGES ARE RESPECTFULLY DEDICATED,

YORK, January 1st, 1869.

SAINT ANTHONY'S HOSPITAL

IN PEASEHOLME.

THE Itinerary of John Leland, the celebrated antiquary who visited York about the year 1588, contains the following brief account of St. Anthony's Hospital, in Peaseholme:—
“The hospital of S. Antony was foundid about a 100 yeres sins by a knight of Yorkshir caullid John Langtoun. Sum say he was mair of York.”^a

Our own historian, Mr. Drake, adds little to this slight notice, but he inconsiderately assumes that the knight of Yorkshire named in the Itinerary was the John de Langton who was mayor of York many years in succession during the reign of King Edward the Third, and this has led him erroneously to represent Leland as stating “that the hospital was founded about *two* hundred years ago.”^b

The fact is that the author of the Itinerary was nearly right as to the time when the hospital was founded, but he was incorrect in saying that Sir John Langton was the founder. Nor was there any truth in the tradition he alludes to that the Yorkshire knight was mayor of York.

The erection of the picturesque edifice which yet exists to grace our city, called the Hospital of St. Anthony in Peaseholme, was the work of one of those guilds or fraternities which were of novel introduction and became numerous in this country during the earlier half of the fifteenth century. These institutions were of a more comprehensive character than the existing trade-guilds or companies, each of which was composed exclusively of persons following the same business or occupation. They originated with a few of the better class of citizens, who invited all persons to join them, without distinction of sex or employment, who were desirous

^a Leland's Itinerary. 2nd ed., vol. I., p. 56.

^b Eboracum, p. 315.

of becoming members of the guild and of contributing to promote the object of its founders. In the constitution of the new guilds or fraternities, the religious, the charitable, and the secular elements were combined. The buildings erected for the purposes of the guild usually consisted of (1st) a chapel in which one or two priests were appointed to officiate as chaplains and confessors; (2nd) an hospital or almshouse for the reception of a certain number of poor and impotent persons selected by the guild; and (3rd) a hall in which the members of the guild might hold their periodical meetings or assemblies on occasions of either business or festivity. To these were added certain useful domestic offices, as kitchen, larder, buttery, &c.

In the year 1446, the twenty-fourth of the reign of King Henry VI., half a dozen respectable and wealthy citizens of York, whose names were William Balle, Thomas Crathorn, John Kelyngham, Thomas Cotys, Richard Thornton, and John Ase, obtained from that pious and benignant monarch a charter of incorporation whereby they were licensed to found and establish in the city of York, to the praise and honour of God, of the blessed Mary his mother, and of Saint Martin the Confessor, a Fraternity or perpetual Guild, to consist of themselves and others who were willing to be of the same fraternity. The charter required that the brethren of the guild should elect annually from themselves, on the Sunday next after the Feast of the Annunciation of the Blessed Mary, one master and two keepers for the good government of the guild, which was to be called the Fraternity or Guild of St. Martin of York. The charter also licensed the master, keepers, brethren, and sisters of the guild for the time being to accept a grant of a piece of ground called Hiknas otherwise Haknas, with a house annexed to it which Sir John Langton, knight, out of his abundant liberality and charity proposed to assign and give to them, on which piece of ground a chapel and other buildings were to be erected, with the intention that one chaplain should perform divine offices daily in the same chapel, and that seven poor men should assist in offering up constant prayers therein for the good estate of the king and his consort, and for their souls after they had departed this life, and for the souls of their deceased ancestors, as well as for the souls of all the brethren and sisters and all the benefactors of the guild.

Although "The Fraternity or Guild of Saint Martin of York," was the designation prescribed by the charter, the

original founders, who had been engaged in forming the association several years before it was incorporated,^a had from the first determined that St. Anthony of Vienne should be their patron saint, and they persisted in retaining the name of the guild of Saint Anthony, notwithstanding the directions of the charter and of a remarkable proviso with which it concludes, prohibiting the new fraternity from placing or making any image of Saint Anthony, or any oratory of the same Saint Anthony, in any manner under colour of the guild, which should be prejudicial to the Master and House of Saint Anthony of London^b or their successors, without having first obtained the consent of that house under their seal.^c

The class and description of persons who are named in the charter of incorporation as the original founders of the York guild will appear from the following brief account of them :—

1. Thomas Crathorne, merchant, sprang from an antient gentilitial family of that name settled at Crathorne in Cleveland. He became a freeman of York in the year 1422,^d and afterwards passed through all the municipal offices; was chamberlain in 1439, sheriff two or three years later, and Lord Mayor in 1445, the year preceding that in which the charter of the guild was obtained. In 1447, whilst he was Master of the Merchants' Company, his fellow citizens elected him one of their representatives in the Parliament which

^a As early as the year 1488, John Sherwood, citizen of York, by his will gave 8s. 4d. to the Fraternity of St. Anthony of York; and in 1444, Thomas Lyverton, a draper, bequeathed 8s. 4d. to the Fraternity of the Guild of St. Anthony. In the year in which the charter was granted several legacies of similar amount were bequeathed to the guild, and one especially to the fabric of the house of St. Anthony. In 1458, Thomas Danby, alderman of York, by his will gave to the guild of St. Anthony in Peseholme 6s. 8d., "ut orent pro animâ meâ et animabus omnium benefactorum meorum."

^b The House of Saint Anthony of London was at that time an establishment of great influence and importance. The Society frequently obtained papal indulgences to enable them to collect alms and contributions to increase their funds, and so jealous were they lest the name of their patron saint should be invoked by other fraternities for similar purposes, that they prevailed upon Pope Clement V. to issue a bull inhibiting all persons from asking or receiving alms, vows, or legacies in the name of Saint Anthony, because of any altar or oratory that was made or should be made, unless they were deputed by the abbot or master of their own fraternity.—See Stow's Survey of London. ed. Thoms, p. 69.

^c Neither the statutes or ordinances of the guild of St. Anthony in Peseholme, nor any records of its proceedings, are known to be now in existence. For the facts set forth in the following pages I have necessarily had recourse to other sources of information, but my authorities are original and of indisputable authenticity.

^d 1st Henry VI:

sat at Bury St. Edmunds in February and March in that year.

2. Richard Thornton, walker,^a resided near Walmgate Bar, in the parish of St. Lawrence. He was elected chamberlain on the 3rd February, 1441. A few months afterwards his friend, Sir Richard Pickering, knight, bequeathed to him a black furred gown and 6s. 8d. Richard Thornton served the office of sheriff in the year 1447, and died in 1474.

3. John Ase was the brother and executor of the will of a freeman of York, bearing the same names,^b who was a plasterer and tiler or bricklayer, and was most probably a member of the guild at its first formation. He was employed upon the works at the Minster when the new choir was nearly completed, and died in 1435. By his will he bequeathed to his brother, John Ase, 20d., and to Richard Thornton, walker, 3s. 4d., and to the fraternity of Saint Anthony one metebord, two tressles, and one table-cloth [mappa] "*pro animâ meâ.*"

4. Thomas Cotys or Cotes was admitted to the city franchise in the year 1440, as *legis peritus*. It is satisfactory to find a member of the legal profession engaged in so good a work.

5 and 6. William Balle and John Kellyngham. I have not met with either of these names in the roll of citizens. In 1450 William Balle was Master of the Guild of Saint Anthony, and in 1464 William Downham, of York, chaplain, bequeathed to him all his books of the play of Pater-Noster, which was one of the popular religious dramas of this period.^c We shall find afterwards that the books of the play had remained in the custody of the successive masters of the new guild.

^a Fuller of cloth.

^b It was not uncommon in those days for two brothers to have the same Christian name.

^c The play of Pater-Noster was held in so much estimation by the citizens of York in the 14th century that, for the sole purpose of securing the regular performance of this favourite drama, a guild was founded which was styled the "Pater-Noster Guild," or "*Gilda Orationis Dominice.*" In the ordinance of the guild the play is described "as setting forth the goodness of the Lord's Prayer, and as a play in which all manner of vices and sins are held up to scorn, and the virtues held up to praise. Hence the keeping up of the play for the health and amendment of the souls as well of the upholders as of the hearers of it was the whole and sole cause of the beginning and fellowship of the fraternity." It seems not improbable that the Pater-Noster guild was ultimately united to or absorbed in that of St. Anthony. After the Masters of St. Anthony became the possessors of the books of the play, the duty of providing for its periodical exhibition would probably devolve upon them.

Sir John Langton, of Farnley, knight, the liberal donor of the site of the new hospital, was the grandson of John de Langton, Mayor of York, who flourished a century earlier. A marriage with an heiress of one of the Nevilles brought to the family of Langton the estate of Farnley, near Leeds, and probably took them from York to that place. The Langtons were owners of the stone quarries of Huddleston, in the West Riding, whence was brought great part of the stone of which York Minster was built.^a The stone used in the construction of Saint Anthony's Hospital is obviously of the same description, and was most probably supplied from the Huddleston quarries. Sir John Langton died in 1459. His son, John Langton, esquire, in his will, dated the 22nd December, 1466, mentions his lands in Tange and in the city of York, and alludes to the shields of arms sculptured upon the tombs in the church of All Saints in the Marsh, at York, where his ancestors were and he desired to be buried. In the year 1453, Sir Alexander Neville, of Thornton Bridge, knight, a relative of the Langtons, by his will bequeathed "to St. Peter wark at York, xls." Also "to Saynt Antonye wark there xiijs. iiijd."

The plot of ground in Peaseholme, at the corner of the street called Aldwark, which was the gift of Sir John Langton, became the site of the new hospital. The building, being dependent upon eleemosynary contributions, was not very rapid in its progress. In August, 1450, it was so far advanced that Archbishop Kemp granted a license to the brethren and sisters to have mass celebrated in the chapel for one year; and in January, 1453, the archiepiscopal court issued a commission authorising John, titular bishop of Philippolis (one of the suffragans), to consecrate the chapel of the guild of the Blessed Virgin and Saint Martin,^b with its chief altar then newly built, within the parish of Saint Cuthbert.

We may reasonably suppose that at the time of the consecration of the chapel, or soon afterwards, all the buildings which constituted the hospital of Saint Anthony had been completed.

^a The Langtons gave large quantities of stone to the fabric of the Minster at different times.

^b Although the guild preferred the patronage of St. Anthony, the dedication of the chapel was not changed. Many persons who bequeathed legacies to the guild during this period gave it the name of the guild of the Blessed Mary and Saint Martin.

During the four centuries which have since passed, the external walls have suffered considerable mutilation, and the edifice has been altered in many material parts. The change which most affects its general aspect is the substitution of brick walls for the original timber and plaster work, or post and pane, as it is usually called; of the superstructure, which took place in the seventeenth century. But of the lower part, which is built of solid stone work, sufficient remains to shew us distinctly its architectural design and character: The general forms of the windows and doorways, and of the plinths, string-courses, mouldings, and buttresses, are all clearly indicative of that style of pointed architecture which prevailed in the fifteenth century, and is usually denominated the rectilinear or perpendicular:

The entrance to the chapel, which was of small dimensions, was on the west side of the building, fronting the street called Aldwark. Traces are now visible of the arch which formed the doorway. The niches or tabernacles—one on each side of the entrance—still remain, in which, we may presume, were originally placed statues or effigies of the Blessed Virgin and St. Martin the Confessor, to whom the holy place was dedicated.

Besides the chapel, the lower part of the Hospital included sleeping rooms and other apartments necessary for the accommodation of the chaplain and the poor inmates or bedesmen; together with kitchens and other requisite domestic offices.

The whole of the upper story was appropriated to the Great Hall, which was always a most important feature of the houses or hospitals erected by the guilds of the fifteenth century. The great hall of St. Anthony's Guild formed one spacious apartment constructed of substantial timber framework, the external walls being composed of wood and plaster in the post and pane method commonly used at that period. By pillars, each consisting of the single trunk of a tree, which rose from the ground and supported pointed arches, the hall was divided into a central compartment, or nave, and two aisles, one on each side of the nave and of considerably lower elevation.

The interior of the hall was decorated with carved woodwork of an elegant and elaborate character—the wall plates being moulded and battlemented, with corbels of angels bearing shields at the springing of the arches. The open timber roof is of bold design, and has undergone very little alteration. The bosses at the intersection of the beams were

richly carved, representing grotesque masks and other devices.

The following were the dimensions of this noble room when it was in its original state :—

The entire length	81 feet.
Width of the nave, or central compartment	28 feet.
Width of each aisle	15 feet.
The entire width	58 feet.
Greatest height	40 feet.
Total contents of the area... ..	522 sq. yards.

The magnitude and fine proportions of the hall,^a and the sumptuousness of its decorations, bespeak at once the wealth of its founders, the taste and skill of the persons by whom it was designed, and the extent and importance of the guild or fraternity for whose use and accommodation it was erected. Here the members of the guild held their solemn assemblies, whether for religious or secular purposes. It was one of the customs of the guild, which seems to have been observed from an early period of its existence, that every third year the master and keepers should provide a great feast in this spacious banquetting room, at which, in addition to the brethren and sisters of the guild, all the members of the municipal corporation, with their wives, should be invited to attend.^b

In the year 1541, when King Henry VIII. and his queen Katherine Howard, were making a progress in the north, the guild was called upon to keep the feast whilst the royal party were at York, in conformity with what was then spoken of as an antient custom; and this custom was maintained long after the palmy days of the guild were at an end.^c

^a Saint Anthony's Hall covered a larger space than the Guildhall of the Municipal Corporation, which was built about the same time. The latter is 96 feet long by 48 feet wide, giving an area of only 458½ square yards.

^b The celebration of periodical festive solemnities by the mediæval guilds is said to have been of the very essence of their constitution from the earliest times. " Dans les mœurs primitives de la Scandinavie, la *Gilde* était le repas solennel qui, trois fois l'année, réunissait tous les hommes libres d'un même canton: Le nom de ces banquets, où l'on buvait aux dieux et aux héros, signifiait, à la lettre, la contribution volontairement apportée par chaque convive." *L'esprit d'association chez les Germains*: par I. Stecher. Gand, 1847.

^c An approximate notion of the *matériel* of the great triennial feasts of St. Anthony's guild in the reign of King Henry VIII. may be formed from the following bill of fare at the anniversary feast of the guild of the Holy Trinity at Luton, held in 1527, which is printed with *The Form of Cury*, from a MS. account book of the guild :—

Before the close of the fifteenth century, the popularity of these associations was on the wane. In January, 1509, a few weeks previous to the accession of that unsparing monarch who was destined to sweep away with the besom of destruction this and all similar establishments, symptoms of decay began to appear. A formal representation being

	£	s.	d.
5 Quarters 6 bushels of wheat	2	10	2
8 Bushels wheat flour	0	5	11
82 Geese	1	0	7
47 Pigs	1	8	10
64 Capons	1	9	8½
74 Chickens	0	8	2
84 Rabbits (and carriage)	0	10	8
4 quarters of beef	1	0	0
A lyfte of beef	0	0	8
A shoulder of beef and cromys (?)	0	0	11
1 quarter of mutton	0	0	8
2 legs and 2 shoulders of veal	0	1	0
A marrowbone and suet, and 8 calves' feet	0	0	4
1 quarter of mutton and 6 calves' feet	0	0	9
20 lambs	1	5	10
Wine, 2 gallons, a potel, and a pint	0	1	9
Vinegar, 3 potels	0	1	0
Verjuice, 1 gallon	0	0	2½
8½ lbs. pepper	0	6	11
4½ oz. cloves and mace	0	8	4
11½ lbs. sugar	0	7	0
½ lb. cinnamon	0	3	4
12 lbs. great raisins	0	1	0
6 lbs. small raisins	0	1	4
½ lb. ginger	0	1	10
½ lb. sanders	0	0	8
1 lb. liquorice	0	0	6
4 lbs. of prunes	0	0	8
1 lb. of comfits	0	0	8
½ lb. of turnesell [turmeric]	0	0	8
1 lb. of grains [of Paradise, or greater cardamons]	0	1	9
1 lb. of aniseeds	0	0	5
2 lbs. of almonds	0	2	9
2½ oz. of saffron	0	0	8
2 lbs. of dates	0	0	8
600 eggs	0	6	0
Butter	0	2	7
19 gallons of milk	0	1	7
8 gallons and 2 quarts of cream	0	1	3½
2 gallons of honey	0	8	0
½ bushel of salt	0	0	8
Fresh fish, and carriage from London	0	3	8
A fresh salmon	0	2	8
Salt fish for the cooks	0	1	0
Riding for trouts	0	0	8
6 quarters of malt	1	9	0
Brewing same	0	4	0
72 barrels of beer	0	12	10
Minstrels	0	16	0
Butlers	0	1	6
Cooks	0	17	4
	16	19	10½

made to the Lord Mayor and Aldermen that the affairs of St. Anthony's guild had been mismanaged, and the guild "was like to fall into great poverty," they took upon themselves to inspect the accounts of John Hall, alderman, Edward Warwick, merchant, and Richard North, tanner, who had been successively masters of the guild for several preceding years. It was found that Alderman Hall's accounts were good, and that he owed nothing to the guild nor the guild to him; but to Edward Warwick the guild was indebted in the sum of £20, and on the other hand Richard North, the tanner, was in arrearage to St. Anthony to the extent of £6 0s. 7d. The Corporation therefore impounded the keys and rolls of the guild, and ordered that they should be kept in the Council Chamber upon Ouse-bridge until new masters were chosen. For several years subsequent to this investigation, the course of St. Anthony's affairs appears to have flowed more smoothly.

In the year 1545 the Act of Parliament was passed by which all the minor religious foundations throughout the kingdom, consisting of hospitals, colleges, chantries, free-chapels, and guilds, were rigorously suppressed; but it is remarkable that amidst the general wreck, the Guild or Fraternity of St. Anthony in Peaseholme, retained its vitality. Whether its escape is to be attributed to the secular character which it had lately assumed, or to the fact that it possessed no valuable property upon which the king or his ministers could lay their rapacious hands, must be matter of conjecture. In spite of the Act of Parliament, the constitution of the guild remained in force; a master and six keepers were periodically appointed, and they were intrusted with the immediate care of the hall and hospital and the supervision of its inmates, and with the management of the great triennial feast which still continued to be celebrated. The only alteration that took place was that the guild and its officers were placed under the absolute control of the municipal corporation, or governing body of the city, who, subsequently to the Reformation, had, by grant from the Crown, become the owners of the building and its appendages.

I have stated that after the Reformation the great triennial banquet of St. Anthony continued to be celebrated; and I regret to observe that, even during the reign of our Protestant Queen Elizabeth, the feast was given on a Sunday—usually the Sunday next before Holyrood Day—and it was not

until after the accession of King James I. that the day of celebration was changed from Sunday to Monday.

The expenses attending these feasts were the source of frequent embarrassment to the persons who accepted the office of master and keepers. Upon them devolved the charge of providing the banquets, and they were responsible for the cost of them. The amount of the sums they were allowed to receive from each guest was not sufficient to reimburse them, and they frequently had to appeal to the corporation to make up the loss they had sustained. But whenever they showed a disposition to evade the observance of the custom, the citizens complained to the Lord Mayor and Aldermen, and the reluctant master and keepers were required to discharge the allotted duty.

The persons entitled to participate in the periodical festivities of St. Anthony were divided into three classes :—

- 1st. The Lord Mayor, the Aldermen, the Sheriffs, those who had been Sheriffs, and all other members of the municipal Corporation.
- 2nd. The masters and searchers, and other members of the various crafts and trade-companies in the city.
- 3rd. All other honest (*i.e.*, respectable) citizens.

Each person had the privilege of introducing his wife if he thought proper. The rate of payment, which had been previously fixed at 1s. for each alderman, 8d. for each of the Twenty-four, and 6d. each for all others, including the ladies, in the year 1566 was increased to 1s. 4d. for each alderman and his lady, 1s. for the Twenty-four, and all others 8d. for man and wife, and the master and keepers were ordered to make such provision for the dinner that the receipts might fully bear out the expenses, or else they should bear the difference out of their own purse.^a

During great part of the reign of Queen Elizabeth, the offices of master and keepers of St. Anthony's were accepted by respectable citizens, and their functions seem to have been satisfactorily performed; but towards the close of the sixteenth century some elements of discord and symptoms of disobedience made their appearance. In the year 1592, Anthony Geldart, who was newly chosen master of Saint Anthony's Hospital, and seven of his keepers attended the

^a When it is remembered that, in the sixteenth century, a shilling would purchase either a bushel of wheat or four geese, the rates of payment for the dinner are not so small as at first sight would appear.

Court of Lord Mayor and Aldermen to complain that one Peter Wasling, a tailor, who had been chosen keeper, refused to take office. He persisted in his refusal, and the Court committed him to ward. After a few days' imprisonment he submitted, and was released. His contumacious conduct occasioned the corporation to adopt an ordinance by which any person elected master and refusing to stand was to be fined £10, and in the case of a keeper £5.

Before Peter Wasling, the tailor, was out of office he was again brought before the Court. In May, 1594, the master of St. Anthony's complained of his disobedience in not attending the master's summons at divers times, and refusing to come to the feasts given by the other keepers, and he was fined 6s. 8d.

In the year 1596, Mr. Anthony Geldard, who appears to have retained the office of master for several years, represented to the corporation that in the expenses of St. Anthony's great feast and in the repairs of the house he had disbursed £6 3s. 4½d. more than he had received. On this occasion the corporation would allow him no more than 40s. towards making up his deficiency; and, to prevent its recurrence, they ordered that in future every person who came to the feast under the degree of one of the Twenty-four, should pay 6d. each, both man and woman. Three years afterwards the master was more liberally dealt with,—the corporation reimbursed him the whole of his deficiency, amounting to £4 16s. 7d. On the return of the festival in 1602, the master was again deficient, and the corporation found it necessary to make a stand against this constant application to them; they would only allow the master half the sum he claimed, and they made a peremptory order that in future the master of St. Anthony "should make such feast as he will, byd whom he will, and take such shot as he should think fit to make himself a favour by, and no allowance should be given to any master."

In 1604, the year after the accession of King James I., the city of York suffered from a most dreadful and destructive visitation of the plague, and it was thought meet not to have the feast; but in the following summer the plague was forgotten—the love of festivity revived—and the keepers were ordered to make the feast on the Monday after St. Anthony's Day, and to invite the Lord Mayor, Recorder, Aldermen, Sheriffs, Twenty-four, and Chamberlains, and all others who had been masters and keepers.

In the year 1608, the feast was given on the Sunday next before Holyrood Day,^a and was most numerous attended. Upon a moderate computation not fewer than five hundred persons were present. The master reported that he had received for shots £16 15s. 0d., and his disbursements amounted to £35 15s. 5d., so that he was out of pocket the large sum of £19 0s. 5d. When he submitted his accounts to the corporation, and craved allowance, they manifested their displeasure by determining that nothing more should be paid to these feasts, and that each master should make them at his own charge. Afterwards they relented, and agreed to allow the master 20 nobles and 40 shillings towards his deficiency.

Previously to the succeeding triennial return of the feast the corporation made a formal order with a view to prevent the recurrence of the turbulence and inconvenience which could not fail to result from the gathering together of so large a concourse of persons as had attended the feast of 1608.

“By antient custom” (thus the order runs) “the master and keepers of the guild or fraternity of the hospital of St. Anthony and St. Martin have every third year made a feast upon the Sabbath day, in the hall of the guild, for the Lord Mayor, Aldermen, Sheriffs, Twenty-four, and others the commoners of this city; now this Court, taking into consideration what great numbers of people have resorted unto the said feasts, and very many not invited or bidden who have taken up in the said hall most of the rooms before such time as the bidden guests do come, so as by such disorder divers of the bidden guests, for want of placing, do depart from the said feast, which if the same were upon a worken day, there would not be such great resort of unbidden guests, do order that the feast shall henceforth be upon Monday, and not upon the Sabbath day.”

In 1617 the feast was held on the Monday after the summer assizes; again there was a deficiency—the expenses exceeded the shots or receipts to the amount of £16. The corporation therefore determined to increase the rates of payment. They ordered that all such as sat at the Lord Mayor's table should pay 1s. 4d. a piece, and at all the other tables 8d. a piece. Still the evil was not remedied; after each feast the master came to the corporation to be

^a Exaltation of the Cross, Sept. 14.

reimbursed the loss he had sustained, till at length they decided at once to abolish the feasts, and dissolve the fraternity.

On the 24th of January 1627 the fatal blow was struck. A formal order was made that "the Company of Masters and Keepers of St. Anthony's Hospital should be dissolved, and that no more master and keepers should be elected." The persons who were then master and keepers consented to pay 20s. each to be discharged from their offices, and a few days afterwards they attended before the Lord Mayor,^a and delivered up to him their crosses, or symbols of office, in the presence of Alderman Tophan,^b Alderman Croft,^c Sheriff Hodgson,^d and Mr. William Allanson.^e

Before I take leave of this part of the history of Saint Anthony's Guild, I will mention an amusing occurrence which happened a few years previous to its dissolution.

In the year 1612 the master and keepers presented a petition to the Court of Lord Mayor and Aldermen, complaining that one Richard Bradley and his associates, who were the Waits of the city, had of late devised certain scandalous libels songs or sonnets against this antient guild and fraternity, and had publicly sung them in divers places, not only to the disgrace and disparagement of the guild, but also to the discredit of those who were then master and keepers of the same. The offending minstrels were called before the court, and Richard Bradley, the principal wait, being put upon his oath, alleged in his defence that at Easter three years ago, he and his wife were at Lowth, in Lincolnshire, and these and divers other songs were given to him by the waits there. He disclaimed any personal allusion to the master and keepers of St. Anthony's, and avowed that the songs were not sung in disgrace of the guild or in discredit of the master and keepers thereof. His excuse was admitted, but he and his associates were ordered thenceforth to discontinue singing the same or any such like filthy songs or sonnets; and this order was to apply to the rest of the minstrels and musicians in the city. We discover from this story that the master and keepers of St. Anthony's had occasionally opprobrious or derisive epithets applied to them,

^a Elias Micklethwaite, merchant.

^b Matthew Tophan, merchant.

^c Afterwards Sir Christopher Croft, knight.

^d Thomas Hodgson, mercer, Lord Mayor 1635.

^e Afterwards Sir William Allanson, knight.

but there is no foundation for Mr. Drake's statement, that they were commonly called Tanton Pigs.

Although I have dwelt at much length upon the history of the convivial scenes which were frequently exhibited at St. Anthony's, it must not be supposed that festivity was the only object to which its noble hall was devoted.

There were many useful purposes to which the various parts of the commodious and spacious edifice were from time to time appropriated.

One of these was the accommodation of such of the numerous city crafts or trade-companies as were not sufficiently wealthy or important to possess halls for their own exclusive use, like those of the Company of Merchant-Adventurers, the Merchant-Tailors, the Shoemakers, the Butchers, and a few others. In the year 1554 an order was made that these smaller crafts should be allowed to use St. Anthony's Hall as the place of their periodical assemblies for choosing their officers and transacting other business of their respective occupations.

In return for this accommodation each craft was required to contribute a certain annual sum of small amount, which was to go towards defraying the expense of keeping the building in repair.

In the year 1555 the searchers of every occupation were called upon to collect from the crafts a penny a poll, and hand over the money to the master of St. Anthony's. In the year 1582 the trade-companies were expressly required by an order of the Lord Mayor and Aldermen to make their assemblies in St. Anthony's Hall. In the greater number of their ordinaries, or codes of bye-laws, which were re-modelled in the reign of Queen Elizabeth, St. Anthony's Hall is mentioned as the place to be used for that purpose.

Within my own memory the armorial bearings, painted upon panel and handsomely framed, of several of the trade-companies who exercised the privilege of holding their meetings in the hall, were hung upon the walls of one of the rooms into which the hall is now divided, and I can just bring to my recollection, as one of the latest vestiges of the custom itself, having observed a dozen honest well-begrimed coal-carriers assembled in the hall, and there settling some accounts connected with the antient and respectable incorporated Company of Porters and Labourers of which they were probably the last surviving members.

By some of the companies tables were provided to be placed in the hall for their own use and convenience in the transaction of business. Two of these tables, made of massive oak, yet remain, each bearing an inscription carved in raised letters upon the frame. One runs thus:—"This table done at the cost of the sadlers—Leonard Webster, Thomas Preston." The other is imperfect:—"This done at the charges of the joyners and carpenters and masons . . ." The fashion of the tables is of the Elizabethan period.

As early as the year 1551, very soon after the corporation became the owners of the property, they took into consideration the expediency of using it as a place for the poor folk to dwell in, or for a common school, or some other purpose profitable to the city. At that time they were deterred from coming to any determination upon the subject by discovering, upon an inspection of the building, that it was in much decay and like to fall down shortly unless considerable expense were incurred in reparations, and they agreed that "both sides of St. Anthony's house, which was covered with lead, should be taken down, and the lead and the tile thereof converted to the common profit and toward the reparation of the rest of the same house, and that the same should be made up with sufficient walls and tiled."

Hence it seems to have been in contemplation to pull down part of the edifice, and use the materials in maintaining the part left standing. This scheme, happily, was not carried into effect. The corporation were content to order, some months afterwards, that all necessary repairs in *thakkyng* should be made upon St. Anthony's—which means that the roof should be covered with tiles which were then called *thaktyles*.

It is obvious that in consequence of the great difficulty in obtaining the requisite funds for keeping this large pile of building in proper repair, it was allowed from time to time to fall into a lamentable state of dilapidation. It appears that the corporation did not consider that they were justified in imposing so heavy a burden upon the city purse; and the master and keepers of the Hospital had no other revenues applicable to the purpose than the contributions of the crafts and occupations who made use of the hall, and the voluntary offerings of the persons who attended divine service in the chapel. The income derived from these sources was very precarious. In 1557 the corporation called upon the searchers to say what yearly sums every occupation

and mystery would give to the upholding of the House of St. Anthony in Peaseholme, and the relief of the poor bed-folk therein. No less than fifty-two trade-companies answered to the call, but the total amount of their annual contributions was only £3 15s.

It was not until the eighth year of Queen Elizabeth that the city authorities bestirred themselves to make more effectual provision for the maintenance of St. Anthony's. In the year 1566 they ordered that the offerings in the chapel should be discontinued, and that for the better maintenance of the poor [inmates] and the reparations of the house, the crafts and occupations should be assessed by a rate at the discretion of the Lord Mayor.

This measure was in accordance with the novel system then introduced of raising money for the relief of the poor by laying a rate upon the substantial inhabitants or householders. Another means resorted to for the same purpose was to provide work for those poor persons who were out of employment. To decide upon the best mode of accomplishing this object was always attended with almost insuperable difficulties. Various schemes were at different times proposed, and some of those at first adopted were afterwards abandoned.

In the year 1567 it was thought that to establish webbing or weaving would be desirable "for avoiding the loitering and idleness of vagabonds and poor folk able either in limb or body to do any work;" and the corporation resolved that preparation should be made for webbing "so that all the poor might be set to work," and St. Anthony's Hall was "viewed and considered in what wise it might be most commodiously transposed and made fit for the purpose, and where and how looms, stuff, victuals, and other necessities might be readily provided." No further step appears to have been taken in this direction until the spring of 1569, when the corporation agreed to lay out £100 in buying 200 or 300 stone of wool to be webbed. At the same time they appointed a person to be "the overseer of the common webbing," whose duties were to oversee the dressing of the wool and the delivery of it to the spinners, to peruse their work and receive it again, and then deliver it to the weavers and diligently peruse it, and after that cause it to be walked, and see it tentered and well used from point to point. The overseer's salary was to be £16 per annum, and the Lord Mayor gave him 3s. 4d. for a God's penny.

The spinning, carding, and webbing was now in full operation, and St. Anthony's Hall was the place in which the work was carried on by the poor of all the wards except Monk Ward, to which St. George's House near the Castle Mills was appropriated. In the month of July in the same year, 200 stone of wool was ordered to be purchased at Doncaster, and a hogshead of sweet whale oil to be used for the coarser kind of wool; also four pairs of sherman-shears, shear-boards, and other necessities for the dressing of the cloth. And in order that the websters might have sufficient work, spinners from the country were to be engaged in addition to those in the city.

It may be doubted whether the means thus employed to enable the able-bodied poor to contribute to their own support were attended with the success that was anticipated. A few years afterwards we find the corporation determining that St. Anthony's Hospital, St. Thomas's Hospital, and St. John's Hall should be viewed "to see if they were fit places for settling the poor;" and they soon afterwards ordered that beds for the lodging of the aged and impotent poor should be prepared in St. Anthony's Hall, and also in St. Thomas's House and Trinity Hall,^a and that the able-bodied poor should be set to work in spinning lyne, hemp, and tow.

And now we discover for the first time the municipal authorities of York exercising the power with which they were invested by the Act of Parliament passed in 1570 (14 Eliz.), to settle the poor for their abidings, and to settle what portion the weekly charge towards the relief and sustentation of the poor people would amount to, and to tax and assess the inhabitants within their jurisdiction by their good discretions.

The first general assessment levied by the justices of York upon the inhabitant householders was not very heavy; the highest sum any person was called upon to pay weekly was 6d. (except Sir Valentine Brown, who paid 1s.), and the lowest $\frac{1}{4}$ d. The total amount of the weekly assessment for the whole city was only £3 14s. 7 $\frac{1}{4}$ d.

^a At this time the aged and impotent poor settled in these three places were as follows, viz. :—

In St. Anthony's—Six persons at 8d. per week; one at 1s. 4d.; two at 1s.; four at 6d.; two at 4d.

In St. Thomas's—Twelve persons at 8d., and one at 4d.

In Trinity Hospital—Ten persons at 8d.; one at 1s. 4d.; one at 1s.

Those who had the highest allowance were men with wives and children.

As the dignitaries and members of the Cathedral were not within the jurisdiction of the city authorities, they were not liable to any compulsory rate, and it was therefore necessary to approach them in the way of entreaty.

In March, 1574, the Corporation appointed a deputation to wait upon the Archbishop "to know his Grace's pleasure what almois and relief his Grace and the clergy of the church of York would give weekly to the sustentation of the poor of the city." The church did not show any alacrity in answering the application, and two months afterwards the Lord Mayor and Aldermen went again to the Archbishop to communicate their proceedings respecting the poor, and to request that his Grace and the Dean and other prelates of the Minster would contribute to their relief. It was not until July, 1577, that the following letter was received from the Earl of Huntynghdon, Lord President of the Council of the North :—

"To my loving friends, the L. Mayor and Aldermen of
the City of York.

"My Lord Mayor,

"These are to let you and your brethren understand that my Lord Archbishop of York and I have had some conference of provision to be made for the poor of this city, whereof the number is so great and troublesome to all those that have cause to resort hither as is pitiful to behold, and surely some slander to you that be the magistrates. So as for divers respects, besides Christian charity, we in these cases ought chiefly to move, we have thought it most convenient to devise some way for redress hereof. And herein I find my Lord's Grace to be most forward, as hereafter will more manifestly appear. But in the meantime he hath earnestly solicited me how, for the better furtherance of this his most godly intention, your help is to be required. First in setting down the number, qualities, and age of all the poor within your city, and chiefly the number and quality, wherein you must note how many poor there be that are impotent, and therefore unable to work, and how many of them are able and fit for work, and so near as you can judge for what work they are most apt. I do also require to have a note of the collection that is made within your city for the relief of the poor, both what the sum is, and by whom it is paid. Of all these things I require to have your certificate in writing before the xxvijth of this July. And thus I

commit you to God this xiiijth of July, at Mr. Browne's house in York.

"Your loving friend in the Lord,

"H. HUNTYNGDON."

In October 1577 the Archbishop and the Lord President of the Council of the North intimated that they had come to a conclusion as to the amount they and the persons connected with the Church and the Council would voluntarily contribute to the relief of the poor of the city. They seem to have acted with liberality, but they stipulated that the Lord Mayor and Aldermen, who were intrusted with the application of the money, should undertake to prevent the poor from begging openly in or near the city.

This is a list of the annual contributions which they agreed to pay in quarterly portions, viz. :—

	£	s.	d.
The Lord President (Earl of Huntynghdon)	13	6	8
The Lord Archbishop (Dr. Edwin Sandys)	20	0	0
The Dean (Dr. Matthew Hutton) ...	8	0	0
Mr. Palmer, the Chancellor ...	2	0	0
Dr. Gibson, the Precentor ...	1	6	0
Mrs. Yonge, widow of Archbp. Yonge	2	0	0
Mr. Birkhead ...	1	0	0
Mr. Walmesley ...	1	0	0
Mr. Jenkyns, Receiver...	1	0	0
Mr. Percy ...	0	8	0
Mr. Franklyn ...	0	13	4
Mr. Payler ...	0	13	4
Mr. Nevill ...	0	13	4
Mr. Thomson ...	0	10	0
Mr. Staughton ...	0	10	0
Mr. Hilliard ...	0	10	0
Mr. Thwyng ...	0	5	0

Some estimate may be formed of the amount of pauperism existing in York during the first half century after the Reformation from an account rendered to the magistrates in the year 1586. It shows that of able-bodied poor there were at that time

89 spinners and carders of wool,

88 spinners of flax, and 9 knitters ;

Besides these there were

59 persons who were lame, blind, and past work, and

106 children.

As the moneys raised by the weekly rates were not sufficient, four boxes were ordered to be provided, in which the beadles were to collect the charitable devotions of people towards the relief of the poor.

In the year 1577, in addition to the spinning and weaving by the able-bodied poor, further employment was provided for them by placing in St. Anthony's House two mills for grinding. No description of the mills is given, but it seems probable that they were rather complicated pieces of machinery, as Edward Porter, a carpenter of Beverley, was employed to make them, and nearly six months passed before they were completed.

In the year 1586 the corporation ordered that a wall should be built at St. Anthony's, and a house made there for the correction of rogues, in which three chains and a clogg should be provided for punishing such rogues as would not work.

Thus it appears that during the latter thirty or thirty-five years of the 16th century, the antient house of the religious and commercial guild of St. Anthony in Peaseholme, was used partly as a workhouse in which the able-bodied poor were set to work; partly as a poorhouse for the reception of the aged and impotent poor; and, what was the deepest degradation of all, partly as a house of correction, or prison, for the confinement and punishment of rogues and vagabonds.

One of the latest public measures of the reign of Queen Elizabeth was the celebrated Act of Parliament by which the system was first established of raising money for the maintenance of the poor by compulsory rates, and placing the management of them in the hands of overseers appointed by each parish. The act (43 Eliz., c. 2) was passed in the year 1601, and thenceforward St. Anthony's Hospital ceased to be regularly used either as a workhouse or a poorhouse.

Being no longer required for these purposes, the building was again neglected, and for several years after the commencement of the seventeenth century it was permitted to fall into great decay. Orders for the reparation of the hall were made from time to time without effecting any permanent improvement.

At length, in the year 1621, the ruinous and comfortless state of the hospital attracted the attention of a benevolent widow lady, Mrs. Beatrice Hudson, who intimated to the corporation her desire to contribute to the rendering it

better adapted for one of the purposes for which it was originally designed, viz., an alms-house or hospital for the reception of aged and impotent poor, or (as they were called) bed-folk. From the time of the foundation of the hospital, whatever other use the buildings might have been put to, this special object was never wholly lost sight of. A certain number of aged and infirm poor had been permitted to take up their abode in some part of the building. After the Reformation the accommodation afforded them was, doubtless, most wretched, and their only means of subsistence were the alms of the charitable.^a Still the place gave them shelter, miserable as that might be. When the hospital was no longer used as a workhouse or poorhouse, the poor bed-folk who remained in it were wholly neglected. In 1601 the corporation had to make a special order that Anne Laverock, "a poor caitiff" in St. Anthony's Hospital, should have a coat of coarse grey at the expense of the four united parishes of St. Cuthbert, All Saints Peaseholme, St. Helen on the Walls, and St. John in the Marsh. This gives us some notion of the destitute condition of these poor creatures. It is pretty clear that there were no fire-places in any part of the building except the kitchens, when Mrs. Beatrice Hudson came forward with a proposition that she would, if permitted, at her own expense erect a double chimney in St. Anthony's Hall. This kind proposal, which was made anonymously in the first instance, was favourably received by the corporation, and a committee was appointed, which the Recorder was requested to join, to view and certify the most convenient place for erecting the chimneys. The committee reported in these words:—"We think fit that the chimneys shall be set betwixt the four posts within the hall of St. Anthony's next to the east end, and not in the out wall; the tunnel of the chimneys to be brought close to the skreen. Some course to be taken with the poor till the work be finished. Should the cost exceed £20 the surplus ought to be borne by the city." The report was approved, and the corporation ordered that the chimneys might be made, provided they did not deface the hall in any part, but only passed through a buttry [buttress?].

A year afterwards it is recorded that the same benevolent lady (Mrs. Beatrice Hudson), who had borne the charge of erecting the chimneys in St. Anthony's Hall, wished to be at

^a This has, doubtless, occasioned Mr. Drake's mistake in describing the brethren of the guild as mendicants.

further charge in making more convenient the places and lodging for the poor people in the hospital there. The corporation assented, and some substantial improvements were effected. They moreover determined that only aged and decayed people should remain in the hospital, and that such of the inmates as were young and able to work should be displaced and labour for their living.

In the repairs and improvements thus made, the corporation allowed certain timber and other materials to be used, which were brought from the Spittle House, Fishergate, recently pulled down.

The considerate liberality of Mrs. Hudson had its influence. For several years afterwards the corporation attended more carefully to the repairs of St. Anthony's, and doubtless the poor bed-folk were more comfortably provided for.

I have stated (p. 17) that in the year 1627 (2nd Cha. I.) the company of master and keepers of St. Anthony's was dissolved, and the celebration of the triennial feasts was abolished. A few years more passed and St. Anthony's Hall, which for nearly two centuries had been devoted to purposes of peaceful industry or festive revelry, was destined to witness scenes and to be used for objects of a very different character.

When King Charles I. quarrelled with his Scottish subjects, the northern counties became the scene of warfare. Soldiers were embodied; and military stores had to be provided and placed in safety. In February, 1640, the corporation offered St. Anthony's Hall to the Vice-President of the Council of the North as a magazine of arms; and no doubt piles of musquets, and barrels of gunpowder, and heaps of match, were deposited beneath its venerable roof.

The horrors of war were soon to be brought nearer to the inhabitants of York. In the year 1644 ours was a besieged city, and the battle of Marston Moor was fought. St. Anthony's Hall was now converted into an hospital for maimed and sick soldiers, and its antient beams echoed the groans of many a gallant royalist whose limbs had been shattered or whose flesh had been torn by the swords of Cromwell's Ironsides or by the bullets of Fairfax's trained bands. Thirty beds were provided, and to contribute to the comfort of the sick and wounded the windows were ordered to be glazed. The corporation expended £28 7s. in repairing and making fit St. Anthony's Hall for maimed soldiers,

In the summer of 1645 a visitation of the plague was added to the miseries of the people, and the corporation had to ask the Council of War, by whom the municipal authority was then superseded, to set a watch upon the sick and hurt soldiers in St. Anthony's Hall, that they might be prevented from going abroad, for fear of infection.

With the Commonwealth more peaceful times arrived. In the year 1655 it was again decreed that St. Anthony should be the guardian of rogues and malefactors.^a Extensive alterations of the building were ordered to be made—walls of brick were ordered to be carried up to the pans, and eight fire-places with chimneys were ordered to be built, in order that St. Anthony's House might be made fit for a House of Correction or a House of Works. The former was decided upon, and from that time until the early part of the present century nearly the whole of the substructure of St. Anthony's Hospital was used as a prison, and was in fact the only House of Correction, properly so called, which the city possessed.

One or two uses of minor importance to which St. Anthony's House was from time to time applied in former days must not be left unnoticed.

1. In the year 1579 a person named William Pinke obtained the permission of the corporation to have the little chapel in St. Anthony's Hall, in which to teach children to read and write French perfectly. We may hope that the French taught by Mr. William Pinke in the desecrated chapel of St. Martin was something better than the debased form of the old Anglo-Norman used in Chaucer's time, at which the poet sneers in his well-known description of Madame Englentyne, the prioress:

“ And Frensch sche spak full faire and fetysly,
Aftur the scole of Stratford-att-Bowe,
For Frensch of Parys was to hire unknowe.”

2. It is mentioned by Mr. Drake that St. Anthony's Hall “ some time since served very commodiously for a play-house.” There is no doubt that both before and after the Reformation the popular dramas called Mysteries or Miracle-plays were represented in the great hall. The MS. copy of the books

^a “ Anno 1646, the whole building was re-edified, and the city made it a place for the imprisonment and correction of lesser criminals.” (*Eboracum*, p. 315.) Of course this date is wrong.

of the Pater-Noster play was the property of the Master of the Guild of St. Anthony, and as late as the year 1572 he was required to attend upon the Lord Mayor, and to bring with him the book of the play, that the same might be perused, amended, and corrected. This having been done, the Pater-Noster play was ordered to be played on the Thursday next after Trinity Sunday. Soon afterwards Archbishop Grindall obtained possession of the book of the play, and the representation of this and of all other miracle plays was discontinued. But this prohibition did not apply to the secular drama. In July, 1592, a company of actors, who were denominated the Queen's Players, visited the city, and they were permitted to exhibit their performances in St. Anthony's Hall. Some disorderly proceedings having taken place, the hall was not afterwards allowed to be used for similar purposes.

3. In the sixteenth, and probably until the approach of the civil war of the following century, the practice of archery was a favourite pastime of the more active young citizens, being not only encouraged, but strictly enjoined, by the authorities. In the year 1555 the corporation made an order requiring all persons to provide bows and arrows and exercise shooting in the long bow, in conformity with the Act of Parliament.^a It would seem that the spacious hall of St. Anthony was thought by the "archers bold" of York to be a suitable place for setting up their butts. The master and keepers of the guild were inconvenienced by these proceedings and attempted to put a stop to them, but in the year 1602 divers citizens complained to the Lord Mayor and Aldermen that the master of St. Anthony's hindered them from shooting in the hall, as they had been accustomed, and it was ordered that they should not be deprived of their accustomed liberty of shooting.^b It appears from

a "The lacke of teachyng to shoote in Englande, causeth very manye men to playe with the kynge's actes, as a man dyd ones eyther with the Mayre of London or Yorke, I can not tel whether, whiche dyd commaund by proclamation everye man in the cite, to hange a lanterne wyth a candell afore his dore; whiche thynge the man dyd, but he dyd not lyght it: and so many bye bowes because of the acte, but yet they shote not: not of evyll wyll, but bycause they knowe not howe to shoote." (Roger Ascham's *Toxophilus*. 1545.)

b Mr. Hargrove adverts to an act passed in the reign of King Edward IV., commanding every Englishman to have a bow of his own height, and that butts should be provided in every township. "Of course (he observes) there must have been butts in or near York, but no remains of them are now visible." (*History of York*, Vol. I., p. 111.) As the citizens were allowed to practice archery in St. Anthony's Hall probably butts in other places would not be required.

the following stanza of a popular Elizabethan ballad that the love of the sport prevailed among all classes :

In York there dwells an alderman, which
 Delights in shooting very much,
 I never heard of any such
 In all the city of London.
 His name is Maltby, merry and wise
 At any pastime you can devise,
 But in shooting all his pleasure lies,
 The like was never in London.

The dawn of the eighteenth century gave a promise of better things in the history of St. Anthony's Hospital. In the year 1705 the corporation appropriated all those parts of the building which were not wanted for the purposes of the House of Correction, including the great hall itself, to the accommodation of the newly-formed charitable institution called the Blue Coat Boys' School, and a century later, when a new prison was built in another part of the city, the whole of St. Anthony's Hospital was devoted to the use of the same charity. It is unnecessary for me to enter into any description of the existing circumstances of a charity^a so well known and so much appreciated, which is now in the full maturity of its usefulness : but a brief account of its infancy may not be uninteresting.

The establishment of schools in this city for the instruction and maintenance of forty poor boys and twenty girls originated with the Church. The archbishop, the dean, the canons residentiary, and other dignitaries, with many of the parochial clergy, were the first to set on foot this benevolent design ; and it was readily embraced, and heartily espoused and promoted by the Lord Mayor, the aldermen, the commons, and all who bore office in the corporation, besides many other wealthy citizens. The boys' school^b was opened on Thursday, the 14th of June, 1705. The forty boys were between seven and twelve years old. In one aisle

^a The present condition of the institution, and the circumstances attending its recent progress, will be stated in a report drawn up by a member of the annual committee, whose personal attention to the interest of the charity and the welfare of the boys has been for many years past most active and unremitting.

^b The school for the girls was at the bottom of Marygate, on the west side of a lane leading to Almy Garth. (Hist. of York. 8vo. 1785. Vol. II., p. 219.)

of St. Anthony's Hall (it containing three) their beds were fitted up. Ten beds on each side, two boys to a bed, and a commodious passage betwixt the two rows of beds, and at the end the master's lodging and study. The other side aisle was appropriated to their schooling and eating, the middle or great aisle for their working. A spacious kitchen, with larder, oven, and boiler, a large copper and other vessels for brewing in, and casks for their drink, a coal-house, turf-house, &c., all on the ground floor.

The apparel of the boys was blue coats faced with yellow, sad-coloured waistcoats and breeches, grey stockings, bands, and round bonnets. Each boy was to have every year one coat, waistcoat, and breeches, two shirts, two pairs of stockings, two pairs of shoes, three bands, and one bonnet. All these were computed to cost £1 6s. per annum. The master was allowed 2s. 6d. per quarter for teaching each boy. The yearly charge of each boy was thus stated :—

	£	s.	d.
Clothes 	1	6	0
Diet 	2	12	0
Schooling, books, &c. 	0	14	0
	<hr/>		
	£4	12	0

A box was set up in the hall, with a blue-coat boy painted over it, to receive the benevolence of stranger visitors.

The first sermon on behalf of the charity was preached in the parish church of St. Michael-le-Belfrey, on St. Stephen's Day, 1705, by the Rev. John Bradley, M.A., rector of St. Mary Bishophill the Elder. The Lord Mayor, Aldermen, and other members of the corporation were present, and at their request the sermon was printed.

During the long existence of this excellent charity it has never failed to experience the liberal support and excite the warm sympathy of those who have been the successors of its original founders. I may venture to say that it has never been in a higher state of prosperity and efficiency than at the present time.

A few words more may serve to bring to a close this long "eventful history."

Every person is acquainted with the famous legend of St. Anthony the Abbot, the patriarch of monks, and the founder of many monasteries. If his temptations were numerous,

scarcely less numerous were the vicissitudes of the hospital in Peaseholme, of which he was the patron saint. It was originally a house of religion and a house of charity—a house of festivity and a house of business. Thus it flourished for nearly a century and a quarter, when it became a workhouse and a poorhouse; occasionally a playhouse; for many years a school of archery, and still longer a prison-house. In time of war it was a place of deposit for engines and materials of battle and bloodshed; and then it was converted into a house of refuge and repose for the sick and wounded.

At length, after having borne the wear and tear, the buffets and the neglect, of nearly three centuries, this venerable structure of mediæval times became a house of Christian education, order, and discipline; and it is now, and has been for a hundred and sixty years past, a house of comfort and of blessing to hundreds of the children of our poorer neighbours, who have reason to look back upon the days spent within the old walls of St. Anthony as the happiest and most profitable of their lives.



